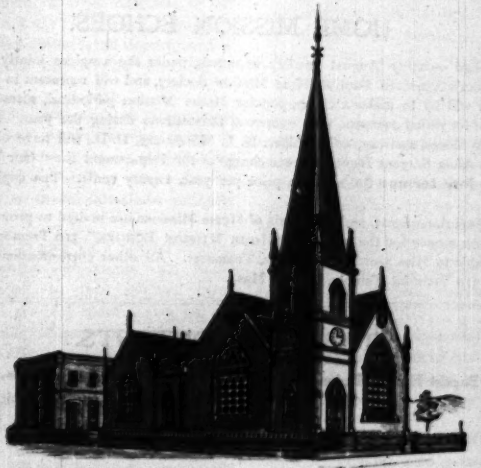
HOME MISSION NOTES

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

"The country for which I lifted up mine eyes to give it to your fathers."

Vol. I. OCTOBER. No. 10.



Baptist Church in City of Mexico, Mexico.

HERE is our neighbor, pass not by,
Like Priest and Levite long ago:
Have pity! Help! Ring out the cry,
Prayers, means, and men for Mexico!

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

OFFICERS.

President. — Mrs. Alice B. Colman, Boston, Mass.
Vice-President. — Mrs. Anna Sargent Hunt, Augusta, Me.
Cor. Sec. — Mrs. M. C. Reynolds, 510 Tremont Temple, from 10 A.M. to 4 P.M. Tuesdays and Saturdays.
Treasurer. — Miss Gertrude L. Davis, 510 Tremont Temple, Boston. [Office hours daily from 9 A. M. to 4 P. M.]
Superintendent of Alaska Work. — Mrs. James McWhinnie, 29 William Street, Cambridgeport, Mass.

VICE-PRESIDENTS OF STATES.

Eastern Maine. — Mrs. Belinda Farnsworth, West Sullivan; Assistant, Mrs. Hattie L. B. Howatt, Dexter.
Western Maine. — Mrs. E. H. Bonney, Portland; Assistant, Mrs. Hattie L. B. Howatt, Dexter.
New Hampshire. — Mrs. M. T. Hoague, Concord; Assistant, Mrs. F. L. Knapp, Milford.
Vermont — Mrs. Julia B. Safford, Fairfax.
Eastern Massachusetts. — Mrs. G. W. Peckham, Somerville; Assistant, Mrs. Abbie Beals Knight, Brockton.
Western Massachusetts. — Mrs. A. F. Pease, Northampton; Assistant, Miss Edith Chase, Northampton.
Rhode Island. — Mrs. M. E. Hinds, Providence.
Northeastern Connecticut. — Mrs. E. Dewhurst, Voluntown; Assistant, Miss Mary L. Howard, Hartford.
Southwestern Connecticut. — Mrs. Frances McKinney, Ansonia; Assistant, Miss Mary L. Howard, Hartford.

All correspondence relating to Alaska matters, and orders for leaflets and witeboxes, should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston, Mass.

All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

THE AMERICAN BAPTIST HOME MISSION SOCIETY.

General Offices, 111 Fifth Ave., N. Y. City.

OFFICERS.

President. — Stephen Greene, Esq., Mass.
Vice-Presidents. — W. G. Brimson, Esq., Ill.; C. W. McCutchen, Esq., N. J.
Treasurer. — D. A. Waterman, Esq., N. Y.
Assistant Treasurer. — William F. Plant, Esq., N. Y.
Cor. Sec. — Rev. Thomas J. Morgan, LL. D., N. Y.
Assistant Cor. Sec. — Rev. Alex. Turnbull, N. J.
Field Sec. — H. L. Morehouse, D. D., N. Y.
Church Edifice Work. — D. W. Perkins, Esq.
Superintendent of Education. — M. MacVicar, LL.D., N. Y.
Chairman of the Executive Board. — A. S. Hobart, D. D.

GENERAL SUPERINTENDENTS OF MISSIONS.

Mississippi Division. — Illinois, Wisconsin, Minnesota, North Dakota, South Dakota, Kansas, Nebraska, Iowa, Oklahoma, and Indian Territory. — Rev. W. M. Haigh, D.D., Marquette Building, 204 Dearborn Street, Chicago, Ill.

Rocky Mountain Division. — Wyoming, Idaho, Montana, Oregon, Washington, Colorado, New Mexico, Arizona, Utah, California. — Rev. H. C. Woods, D. D., Colorado Springs, Col.

Superintendent Missouri River District. — Rev. N. B. Rairden, Y. M. C. A. Building, Omaha, Neb.

Superintendent Red River District. — Rev. O. A. Williams, D. D., Minneapolis, Minn.

The French in New England. — Rev. J. N. Williams, 22 Arch Street, Providence, R. I.

The Germans. — Rev. G. A. Schultz, 320½ Webster Street, Jersey City Heights, N. J.

The Indians. — Indian and Oklahoma Territories. — Rev. J. S. Murrow, Atoka, I. T.

District Secretary for New England. — Rev. F. T. Hazlewood, D. D., Tremont Temple, Boston, Mass.

HOME MISSION ECHOES.

This paper will be published monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents, and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions, with money for the same, to "Home Mission Echoes," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

TABLE OF CONTENTS.

The Woman's American Baptist Home Mission Society.

Notes . . . 3
Service . . . 3
Purgatory . . . 4
A Peon . . . 5
Linares, N. Leon . . . 5
The Perversions of Romanism . . . 6
Santa Rosa . . . 6
Velarde . . . 6
Times Have Changed . . . 7
Receipts . . . 16

The American Baptist Home Mission Society.

Notes . . . 8
Mexico — Conversions . . . 8
Pulque Drinking in Mexico . . . 9

The American Baptist Home Mission Society — Continued.

That School for Girls in Mexico . . . 9
Jesuits . . . 10
Linares, N. L. . . . 11
A Grave Omission . . . 11
The Temper of the West . . . 11
The French . . . 12
The Choctaws and Chickasaws . . . 12

Our Young People.

Our Girls . . . 13
Our Little Folks . . . 14
Be True . . . 14
Mission Band Lesson No. VI.—Mexico . . . 15
A Collection for Mexico . . . 15
Receipts . . . 16

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." —*Tennyson.*

Vol. I. OCTOBER, 1897. No. 10.

The Woman's American Baptist Home Mission Society.

Notes.

THE vacation season of 1897 has closed, and our workers are returning from seashore and mountains to take up again the routine of life. What will this year bring from the Baptist women of New England to our Woman's Home Mission Society? Last year we were grateful for the cordial interest shown in all departments of work. Can we expect the same interest this year with increased gifts?

AN impression is abroad, that because of our closer union with the Home Mission Society, we do not need funds as formerly. On the contrary, we *need more* money. We must aid in a greater degree in providing means for the work of Christian education, or the work will be seriously hampered.

WE have asked each circle to give us a special offering for the debt of $3,300, which still haunts us. Some circles have nobly responded to this request. One circle had a lawn party and realized quite a sum for our treasury. Others are planning literary or musical entertainments. Will not each auxiliary, that has not responded, send us an extra offering for this purpose?

THE work is pressing upon us. Many requests have come to us, during the summer, for aid, and we have been compelled to refuse. Will not each Director and President of the local circle use her influence against the diversion of gifts? There are many men and women in the South and West who would like and really need help. Our Boards are taking up those fields and individuals which, in their judgment, after careful consideration, will be of most service in advancing the Lord's work. The Boards are composed of men and women who judge carefully of the comparative merits of fields and individuals before deciding upon cases. Will you not trust them?

IN October, the annual letter asking aid from our Sunday schools for Alaska will be sent to superintendents of schools. If the Directors prefer to send these letters directly to the superintendent, please notify Mrs. James McWhinnie as early as possible.

THE First Baptist Church, Fitchburg, Mass., has adopted an excellent plan for holding interesting missionary concerts. The pastor, Rev. Mr. Rector, chose twelve subjects relating to home and foreign missions, and gave these subjects into the hands of sixty men and women. Five were appointed for each subject. The evening of July fourth, the subject was Mexico. The church was tastefully trimmed with bunting, representing the national colors of Mexico and the United States. Bouquets of red, white, and yellow flowers, and also red, white, and blue, decorated the pulpit. A fine choir conducted the music. Dr. Morehouse's hymn, "Prayers, Men, and Means for Mexico," was also sung by the congregation. The Spanish national hymn was sung in Spanish by a gifted soloist, and "America" was sung heartily by the congregation. A large map of the Mexican Republic was placed upon the platform, and an address with map exercise was given. Six little girls dressed in white took up the collection, having baskets trimmed with ribbons, representing the national colors of Mexico.

Why cannot the missionary concert be made an occasion worthy of the best talent and effort of our churches? Let it be held in the church instead of the vestry, and thus make it one of our most effective and interesting services.

Service.

It is not mine to run with eager feet
Along life's crowded way my Lord to meet;
It is not mine to know the oil and wine,
Or bring the purple robe of linen fine;
It is not mine to break at His dear feet
The alabaster box of ointment sweet;
It is not mine to bear His heavy cross,
Or suffer for His sake all pain and loss;
It is not mine to walk through valleys dim,
Or climb far mountain heights alone with Him:
He hath no need of me in grand affairs
Where fields are lost or crowns won unawares,
Yet, Master, if I make one pale flower
Bloom brighter for Thy sake through one short hour,
If I in harvest fields where stray ones reap
May bind one golden sheaf for love to keep,
May speak one quiet word when all is still,
Helping some fainting heart to do Thy will,
Or sing one high, clear song, on which may soar
Some glad soul heavenward, I will ask no more.

Purgatory.

THE doctrine of purgatory is a rich mine of wealth for the Catholic Church. Whatever the views of some church fathers on the subject as a doctrine it was unknown in the Christian Church for the first six hundred years, and it does not appear to have been made an article of faith until the tenth century.

Purgatory, as a burning away of sins, was an idea unknown in the East as well as the West till Gregory the Great introduced it. He added the idea of a tormenting fire. This the schoolmen gradually converted into doctrine which they associated with papal indulgence, till it came to apply to the dead generally, which of course made all seek for indulgence. It went on to have degrees; some could receive indulgence for a few of their sins, others for all, and so on, so that eventually the Pope, having already the keeping of heaven and dominion on earth, obtained, also, sovereignty under the earth.

Of the fees for masses for the dead the priest must pay a certain per cent. to the bishop, the bishop to the archbishop, the archbishop to the Pope. No doubt, too, the Pope is liberally

A RURAL HOUSE IN MEXICO.

paid to license such institutions as "purgatorial insurance companies," which for a certain premium paid annually insures the payer a certain number of masses for his soul in the event of his death. But no matter how much money is paid for masses for the dead, the priest seldom or never announces that the sufferer is released from torment. The reason for this is evident; as long as they can make the survivors believe that the relative is still in purgatory, there is hope that they will pay the masses. It often happens, however, that the money comes in too slowly to satisfy the avarice of the priest. Then he invents new methods to fill his purse. An additional advantage in these extra methods is that the money all belongs to the officiating priest.

Raffling is practised in Mexico for religious purposes, as a means of controlling the affairs of the unseen world, to obtain money for the building of churches, and for the buying of the furniture for them. If one wishes his departed friends to escape from the torments of the condemned, and enter into the "rest which remains for the people of God," let him raffle for it: the priest promises to say enough masses to insure the passage to heaven of the friends of those who draw the fortunate number.

One day several of the principal ladies of the church met with the Señor Curé in the parlor of the Señora de Urbino to arrange for a general raffle in favor of the souls in purgatory. The customary arrangements were made. A committee of ladies was appointed to go from house to house to solicit contributions. They were to ask for three cents from each person, with the name of some sufferer in purgatory, if there was any in that place of torment who was dear to him.

Each name was to be numbered. As these zealous ladies would visit nearly every house in the town, it would be a considerable sum which they would lay before the Señor Curé.

On a very few of the thousands of the slips of paper which he prepared, he wrote, besides the number, the word "raffle," selecting the numbers carefully with respect to the names which accompanied them. For the person whose number was accompanied by this word, sufficient masses were to be said to secure his exit from purgatory.

The raffle took place in the vestry of the church in the presence of a committee, the Señor Curé presiding. Afterwards the lucky numbers were announced to the congregation, who waited kneeling on the stone floor of the church, the men with uncovered heads, the black-robed women with heads meekly bowed under black shawls or mantillas. They all waited, each in intensest expectation, their hearts full of tender memories, unusually fresh to-day, awed by the nearness of the unseen world and the mystery of the whole ceremony, hoping each to hear his chosen number called when the priest should enter. After the lucky numbers were announced the mass was chanted, with the usual accompaniment of burning candles, waving censers, smoking incense, and the sighing and sobbing of music. The priests in sacerdotal robes officiated, and the people were more and more impressed by the solemnity and mystery of the performance.

MERCEDES.

A BRIEF but profitable trip has been made by the Corresponding Secretary into Aroostook and Washington Counties, Maine. It was her privilege to attend the Aroostook County Association, and meet the sisters assembled in annual convention. Mrs. Farnsworth and Miss Mayo, our efficient workers, planned a trip which took in the churches at Amity, Houlton, Caribou, Washburn, Presque Isle, Calais, Milltown, and Eastport. We were very grateful for the kindness everywhere shown, and the cordial hospitality in the homes. We found an earnest, intelligent band of workers in all the churches, thoroughly devoted to the interests of Home Mission work.

MISS MARY A. TEFFT, of Hartshorn Memorial College, Richmond, Va., asks for children's papers (not lesson quarterlies), such as *The Reaper*, *Our Little Ones*, and picture cards for Mission Sunday schools. Will those having such papers send them to the above address? Basted patchwork is also needed.

A Peon.

A PEON is a man who owes a debt, and is under obligations to work for his creditor till the debt is paid. While the peon is actually employed, the master furnishes him an insufficient quantity of corn for bread; he allows him, also, a miserable house free of rent.

In return the peon must work for his creditor, and for him alone, until the debt is paid. The comity of the system forbids one master's employing the peons of another. The paying of the debt is made impossible by the prices at which his food and the other necessities of life are furnished him, for he must buy everything from his master, with whom an account was opened when he became his debtor. If the price of a peck of corn is twenty cents, it is sold to the peon for forty cents; cloth that would be sold to other men for twenty-five cents a yard, is sold to the peon for fifty cents—that is to say that in that, as in all other cases, it is entered on the book that he has become a debtor to those amounts. This being the case, it is clear that he can never discharge his debts.

The debts of the fathers do not descend to the children during their lives, nor are they inherited by them when the parents die. But the children become peons by the force of circumstances. They must live; to live they must work; even if another master would employ them, they would be in no better condition in his service; it is better to stay together; as soon as they are large enough for their work to be worth anything, they open accounts with their father's master, thus becoming peons. If the master thinks the children are slow about entering the father's or mother's state of servitude, he has some very simple means of hastening that desirable consummation; he has only to oppress the parents more, and the children must, for the subsistence of the family, open accounts with him. When a hacienda is sold, the peons, by means of their debts, are sold with it. When the children inherit the land they inherit the peons with it.

The great haciendas in this country are said to be about equally divided between Mexicans and foreigners. The latter are Spaniards, Frenchmen, and Italians. These spend nearly, if not all, their time in Europe; and the Mexican owners of haciendas spend a greater part of the time either in Europe or in the cities. The administration of affairs is left to superintendents. If the Señor receives his regular supplies of money, he probably gives himself little concern about the policy employed on his estate. If, by chance, a humane man should be employed as superintendent, and by virtue of his justice it should become possible for the peons to pay their debts, they would leave the hacienda when these were paid, or go on working for reasonable wages. In either case there would be less money to send to the Señor; he would know at once that something was wrong in the administration of his affairs; he might not know exactly what it was, but, in short, as a matter of course, he would employ another superintendent. There is, therefore, for the peon, no escape from slavery but through the gateway of death. In some respects it is worse than the slavery of the negroes in our Southern States before the war.

SARAH HALE.

Linares, N. Leon.

AUG. 24, 1897.

DEAR SISTER: As requested, I will try to tell of our hard field; I call it hard; I doubt if there is in the world a country less accessible to the Word of the Lord than this Romish land. The religious people are afraid of us; worldly people are far from willing to accept the Cross of Christ. We see in each conversion the power of the Holy Spirit.

It is two years since we came to work here; there was no children's Bible class in the church. Mrs. Marquez's daughters taught a little day school; but the parents of the children would not allow them to come to church. Three months later they closed the school, and I felt it was my duty to call those children, and I did so. The first Monday of February, 1896, I received five children; since then I have enrolled 50, but of these 20 have left the city, and others, large boys, have entered our good public school. Most of them have been our Sunday scholars.

MEXICAN HOME.

I always have from 10 to 16 in my Bible class; four of these have been baptized — one boy and three girls.

Their extreme poverty sometimes prevents the children from coming to Sunday school. The laboring people are paid on Saturday evening, and it is very common to find mothers washing, and children naked, on Sunday, at their homes. Of course, when they become Christians, they can do better than that, but we have to deal with Romish people, and they do not care about Sunday.

I have been doubting whether I should do better work by visiting instead of teaching, but I am now sure I shall teach, because, if I do not, I shall find work enough at home, and this will prevent me from going out often; but I can teach and keep an eye on what my servant girl is doing, and pay for some sewing done outside.

I am trying to get up an entertainment next Christmas for our poor children. I wish to teach them something useful, and, if possible, make them some gifts. May I hope for some help from my dear American sisters? It is easy to send small and light things by mail. Toys, handkerchiefs, stockings, cards, ribbons, aprons, little penknives, or little scissors, would be prized by the children and be useful to them.

My husband is also pastor at Montemorelos. May I hope for something for our Sunday school children at Montemorelos?

I hope everybody who reads these lines will pray for the Lord's work in Mexico. Your sister in the Lord,

F. B. WESTRUP.

NOTE. The writer of this letter is a native Mexican.

AUG. 16, 1897.

A LITTLE over a month ago, we had in our church some revival meetings, and our joy was great to see with us many persons in the meetings, which, perhaps, was the first opportunity they had of hearing so clearly about our blessed Saviour. But this was not all; we also saw new comrades enlisting in our army, making a public profession of their faith, and my rejoicing was still greater, seeing among them two of my dear scholars, who thus early decided to leave the world on one side, and follow our Saviour, showing thenceforth that they had become faithful servants of His.

One of them began her work with her father, who has heard the Gospel for many years with apparent indifference; and this girl, at first caressing and then weeping, begged her papa to go with her to meeting. He did as always, and could only say in answer to her tender begging that he would do anything else she wished except that; but she still labors with her papa, praying for him even in his presence. May God soon grant her wish. The girl in question is about ten years of age. The rest of her family are all Christians.

Two others, boys, who were baptized, were not long since among our scholars. In short, I will say that, during those days to which I refer, I observed so much animation in all the girls of the school that it arrested my attention, for they tried to get through with their tasks earlier in order to go and invite families to the meetings. Others went to bring their little friends to their houses, to take them in the evening to church; so I was again convinced how much children can do, and that mission schools are an efficacious means to propagate the Gospel, and that we ought ever to be grateful for the immense benefit received from your support of mission schools in Mexico, and may it please God that we may soon see many other schools of this kind in our country, still so backward in religion.

(Signed) AMADA TREVIÑO.

The Perversions of Romanism.

"IN judging of our work and its value, due weight must be given to the difficulties that beset us. Romanism is not only in the very bones of the people, but unceasing misrepresentation is made of our methods and motives.

"The clerical party is strong, compact, and unscrupulous; lies are meritorious when the church can be helped by them. The liberal party is a strange mixture of French irreligion and obsequious time-serving. We are ostracized because almost all respectable people above all things desire to avoid any appearance of adopting our views. It seems to me to be our sacred duty to press on, taking no notice of such obstacles; the Lord knoweth those who are His, and there must be many now, and very many more in time to come."

Santa Rosa.

AUG. 2, 1897.

I TAKE pleasure in addressing you now to say something about my school. I wish to say that my work has come to a close, after seven months, as I believe Brother Alejandro Treviño has informed you, explaining why the examinations were held at this time, which was done, with the help of the Lord, July 30th, beginning the act with prayer, singing, and reading the Bible, at half past two P. M., and ending at six. The examinations were private (Authorities not invited. We), yet there was a large attendance, every one pleased with the result of my humble labors in this short time. I wish to add that my girls show much interest in Bible study and prayer. The morning of the examinations, after reading and explaining a chapter of the Bible, we all knelt to ask God to help us throughout our examination, and that everything done that afternoon might be according to His will, especially for His honor and glory. Next morning I went to open school to say to them that, D. V., they had all the month of August for a vacation, that the school would open again the first of September, and that I wanted them all to come to school then. I also charged them to be constant in attendance at Sunday school, and they all promised to be there on Sundays, and even at other meetings for worship. When I finished, and we were about to leave, all knelt with me again in prayer to God, thanking Him for His help in everything, and asking also that your labors may be prospered greatly, and that He will bestow copious blessing on all you undertake. This is our constant desire. Yours ever, Amen.

(Signed) DELFINA CAVAZOS.

Velarde.

AUG. 30, 1897.

WE have just returned from making calls, and I must tell you of some of the novel and interesting things we saw. As the fruit crop is very abundant this year, every one is busy taking care of it. The men load burros with boxes of fruit — peaches, plums, apples, pears, and melons — take them to places too cold or dry to raise fruit, or else into the States, where there is great demand for it. The women dry great quantities of all kinds of fruit, spreading it upon the flat roofs of the adobe houses, where it soon dries in the clear air and brilliant, almost perpetual, sunshine. Indeed, if you were to climb the ladder to the roof of the Mission, you would find no mean quantity spread there, prepared by our own and Atocha's fingers.

But I must speak of the calls. In this house lives Señor Sandoval, and Señora Sandoval seems glad to see us. There is a little baby a few months old, and it is sleepy. No baby carriage, crib, bead cradle or hammock is brought into use. The mother sits flat on the floor, her back against the wall, her feet extended; the baby is placed lengthwise on her ankles, facing the mother, and then she gently moves her feet from side to side. I expected to see the baby roll off, but it was, apparently, well balanced, and soon fast asleep.

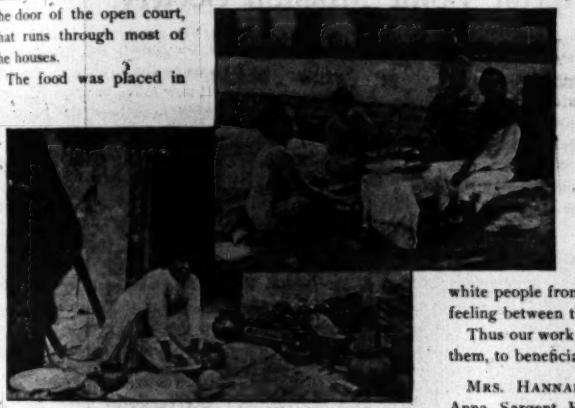
Then she rose, laid it on a sheep-skin on the floor, put

a cloth over its face to protect it from sand and vermin, and it slept sweetly. I presume if I had cuddled it in my arms, and sung "Sweet and Low, Wind of the Western Sea," it would have resented the performance.

Another home, at which we called, has a baby of "rattle-box age." What do you suppose the toy was made of? Well, it was made of two tiny gourds, with holes bored in the stem ends, and the two tied together. The dry, loose seeds made a soft, pretty noise, and little Maria Antonia enjoyed it heartily.

In one place they were eating an early supper. All the family sat on the floor, near the door of the open court, that runs through most of the houses.

The food was placed in



MAKING TORTILLAS.

the centre of the semi-circle, and it required few dishes to get through the meal.

Another family was boiling the juice of the Mexican apples into molasses. Soon it will be time to string, dry, and grind *chili*, red pepper, another article of commerce of which I'll write in future.

ELIZABETH K. RISHEL.

IN 1873 the Catholic church in Mexico was disestablished, and in one terrific shock the whole system, with its vast revenues and its immense machinery, went down; and its entire property, cathedrals, monasteries, and ecclesiastical establishments, passed into the hands of the state. It is an instance of the most sudden and overwhelming collapse of a state church which has ever been witnessed. So that while in 1862 the annual income stood at eight million dollars, and the property of the clergy at three hundred million, twelve years later it did not own a church edifice or ecclesiastical house in the land, and its vast revenues had passed completely out of its hands. "Witness," says one, "the conversion of monasteries and other sacred buildings in Mexico to secular purposes; the overturning of religious orders, so that there is neither monk, nun, friar, nor Jesuit! The Palace of the Inquisition is turned into a medical school, a convent into a law school, a monastery into a training school, and Catholic churches into Protestant chapels." . . . Never in history has there been a more sudden and complete avenging of the Protestant faith than this. If Spain was the right arm of the Inquisition, Mexico was the left, its soil for ages having been drenched with the blood of martyrs. But "Aceldama, the field of blood," is now ready to become a field of faith. A wide and effectual door is open to evangelical missions in this ancient stronghold of the Papacy; and simply to enter the present openings and to embrace the present opportunities will tax the utmost resources of American Christians. — *Holy Spirit in Missions.*

Times Have Changed.

THE attendance of white people at the commencement exercises of colored schools, and at institutes for the colored people, indicates that more kindly relations than formerly are being established between the two races, and that education of the colored people is securing for them the respect of the whites. So the world moves.

Prof. O. L. Coleman, of Gibsland, La., writes: "It is said by white and colored that our closing exercises were the grandest in the history of the school. We had white people from ten miles around. There is much better feeling between the races now than for some time back."

Thus our work for the colored people is reaching beyond them, to beneficially affect the whites as well.

MRS. HANNAH ROBINSON, the grandmother of Mrs. Anna Sargent Hunt, the Vice-President of our Society, passed away August 12th, at Mr. Hunt's summer home, at the age of 102 years. This aged saint has made her home with Mrs. Hunt during the past two years, tenderly cared for by her daughter and granddaughter. Her mental faculties were unimpaired to the last, and until July her health was excellent. An acute attack of bronchitis ended her earthly life. Mrs. Robinson has been a member of the Baptist fold sixty-six years.

MRS. M. T. HOAGUE, our faithful, efficient State Vice-President for New Hampshire, has been greatly bereaved by the recent death of her mother, Mrs. Mary Hall, at Brooklyn, N. Y. We extend to our sister our sincere sympathy in this great sorrow.

"I WATCHED a sail until it dropped from sight
Over the rounding sea, a gleam of white;
A last far-flashed farewell, and like to thought
Slipt out of mind, it vanished, and was not.

"Yet to the helmsman, standing at the wheel,
Broad seas still stretched before the gliding keel.
Disaster? Change? He left no slightest sign,
Nor dreamed he of that dim horizon line.

"So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
O'er level seas, nor mark the unknown bound.
We call it death — to them 'tis life beyond."

American Baptist Home Mission Society.

Notes.

WHATEVER else we neglect, we may not without guilt neglect the religious interests of the land in which we live, especially at such a time as this. This is our heritage to be transmitted to coming generations. For the preservation and perpetuation of this we are primarily and preëminently responsible. Let not ours be the lament, "Thou hast made me a keeper of vineyards, but mine own vineyard have I not kept."

INTO the West the enterprise and energy of the race are being concentrated to a remarkable degree. The salvation of souls like these means much for the Kingdom of God. If now we get that West, we get its coming energies for Christ. There we have to do, not with an indolent, effete, unprogressive people, dreamily rocking to and fro in the well-worn cradle of ancestral custom, but with the most enterprising, inventive, nervous, forceful element of a race that has been called the conquering and the unconquerable race of the world. Get it and you get the world; lose it and the loss will be incalculable. We must get it, cost what it may. And what we do must be done quickly.

THE pioneer preacher often finds great difficulty in securing a suitable place in which to hold services. The Church Edifice Department of the Home Mission Society is designed to help meet this need. Since the establishment of the benevolent department of the Church Edifice Fund, in 1881, nearly 1,000 churches have been aided by gifts to build houses of worship. An average gift of about $350 has enabled hundreds of churches to get a house of their own. This fund greatly needs replenishing. Only offerings designated for this purpose are thus used.

SHELDON JACKSON, superintendent of education for Alaska, is on his way to St. Michael, where he will sail on the revenue cutter *Bear*, for Siberia, to inspect the new station being established for purchase of reindeer for Alaska. He says there are now at the four breeding stations in Alaska 1,500 reindeer. It is hoped to purchase 1,000 more this winter. It is proposed to send in some of the animals to the mines for this winter's freighting, but the Laplanders refused to go until next year. He says enough will be put to work, however, to demonstrate their value.

"What we want to do now, is to help out the miners in freight," he said. "Most of the miners are from 100 to 300 miles from trading stations on the river, and dogs are scarce and unsatisfactory. It now takes 60 days to carry the mails from Circle City to Juneau over the Chilkoot pass. By establishing relief stations, we can carry the mails through in five days, and with enough animals we could carry passengers as fast in winter over the snow. It is probable that we should make use of the Dalton trail. There are now at the Teller reindeer station at Fort Clarence 73 of these animals, broken to harness and pack saddle, enough to do considerable work, and by next winter we should be able to do such satisfactory work that their value will be shown. The want of a means of rapid and cheap transportation in this country has been the greatest drawback to the development of mines."—*Boston Herald, Sept. 11.*

Mexico.—Conversions.

REV. W. H. SLOAN, writing June 17th, from the City of Mexico, says: "Sunday we received a young lady for baptism, the first-fruits of the work in our new mission of Guadalupe. Next Sunday we receive a young man from the same mission."

Rev. T. Barocio, of San Luis Potosi, reports seven baptisms during the year.

Rev. T. M. Westrup, July 5th: "Since I wrote you last, I have had the pleasure of baptizing two candidates at Ebanos, children of members, and raised under Baptist influences. Yesterday I baptized two good girls."

In a letter of June 15th, he says: "I have just returned from Caderita, whither I was called to baptize six candidates."

Two baptisms are also reported at Salinas.

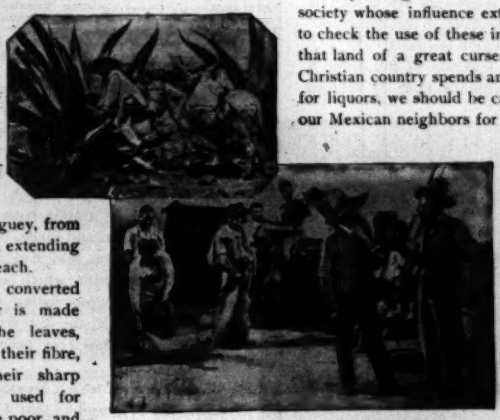
Rev. J. F. Kimball, of New Laredo, June 21st, writes: "I write you a line to say that our work is moving along nicely. Congregations good, and increasing in numbers and interest. Sunday before last (the 13th) I baptized seven,—four men and three women. We baptized in the river on the Texas side. At least 300 persons witnessed the baptism. It was the *master* Baptist service ever held before the public in either of the Laredas. Its influence has spread as 'wild fire' throughout the two towns. It is going to do much good for our cause here."

"Of all the lights you carry in your face,
Joy shines farthest out to sea."

Pulque Drinking in Mexico.

MEXICO has its own peculiar intoxicating beverages. In Southern Europe the favorite drink is wine; in Germany, beer; in England, ale; in Ireland and Scotland, perhaps whiskey; in the United States, all sorts; in Mexico, pulque (pronounced pool-kay). This is obtained from the maguey plant, a native of Mexico, often known in the United States as the century plant. Mexican traditions relate that the Aztec war god Huitzitopochtli, of supernatural birth, was cradled in the heart of a maguey plant. It is also a conspicuous figure in the Mexican coat-of-arms.

It grows luxuriantly on the great plains or plateaus at an altitude of 7,000 feet above the sea. In the vicinity of the City of Mexico, especially on the vast plains of Apam, about 100 miles distant, are immense plantations, the long, straight rows of the bright green maguey, from three to five feet apart, extending as far as the eye can reach.



1. GETTING JUICE FROM MAGUEY PLANT.
2. PULQUE IN SKINS FOR MARKET.

The plant itself is converted to many uses. Paper is made from the pulp of the leaves, twine and thread from their fibre, and needles from their sharp tips; the leaves are used for thatching houses of the poor, and the dry stalk for fuel, etc., etc. But the main purpose for which it is so extensively cultivated is for its juice. Just when the central flower stalk is ready to appear, which occurs usually when the plant is about seven years old, the Mexicans cut away the bud and scoop out the centre, leaving a bowl-shaped receptacle, into which the sweet sap runs profusely. This sap is gathered at frequent intervals by men with long, slender gourds perforated at both ends, the liquor entering the gourd as the air is exhausted by the suction of the human mouth at the upper end. This is emptied into some receptacle, commonly of the skin of some animal, and then carried to tanks where it ferments for about twenty-four hours, when it is ready for use. It is then of a yellowish green, milky appearance, is mildly acid and pungent to the taste, and when taken in large quantities, like beer, is an intoxicant.

Taken moderately the effects generally are rather stupefying than stimulating.

Railway trains bring into the City of Mexico daily enormous quantities of pulque, arriving about four o'clock in the morning, so that it may be delivered fresh to the numerous saloons throughout the city, for if kept too long it becomes sour and unpalatable. A few years ago there were over 800 places in the City of Mexico devoted exclusively to its sale, the daily consumption amounting to more than 250,000 pints. Men and women may be seen thronging these pulque shops, mothers often giving the beverage to their infant children. A glass of it costs only a penny or two.

The more fiery liquor, mescal, is distilled from the root of the maguey plant, and is said to resemble Scotch whiskey in its odor and taste, and is a great intoxicant.

Besides these a yet stronger liquor, called *aguardiente*, or burning water, is distilled from the sugar-cane, while there are breweries for beer and ale, large quantities of which are also imported from the United States and Germany.

Every evangelical church in Mexico is a temperance society whose influence extends beyond its own members to check the use of these intoxicating beverages, and to rid that land of a great curse. But, while our own so-called Christian country spends annually about a billion of dollars for liquors, we should be cautious about throwing stones at our Mexican neighbors for their indulgence in intoxicants.

That School for Girls in Mexico.

WE have heard about the great need of a Christian boarding-school for girls in the City of Mexico. When will it be an accomplished fact? Of its importance in the years to come as an effective auxiliary to our missionary work, there can be no question. Capable Christian women are sorely needed in church work, as teachers in Sunday schools, for missionary service, and in many other ways. Only by a good boarding-school, where they shall be for several years under continuous, positive, Christian influence, can the best results be obtained.

With $25,000 an excellent beginning could be made. After the acquisition of property, of course the yearly maintenance of the school would require probably about $2,500 for teachers' salaries, equipment, insurance, and incidental expenses. Then, too, aid to support young women would be needed, for generally neither they nor their parents have resources sufficient for their education. Doubtless seventy-five dollars would cover the necessary expenses of a Mexican girl for the year.

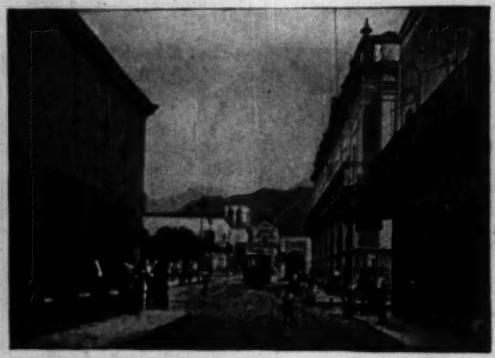
When shall we as Baptists generously and vigorously apply ourselves to this undertaking? Will not God answer prayer that somebody of ample means may make a liberal offering for this purpose?

"HE who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause."

Jesuits.

THE Jesuits, whose machinations give the religious world no rest, prepared the plan which God reversed in Mexico. Standing back in the shadow, they work unseen day and night for their purposes. By the use of the confessional they can lay their hands on every secret of social and personal life in every family where they have a representative of their religion. And as to politics and public men, no power in this world is so debasing as that of Jesuitism. The attention of thoughtful men was intensely drawn to this prompt and overwhelming series of calamities which overthrew these parties. Seldom has the world witnessed a more manifest fulfilment of the utterance of inspiration, that "When thy judgments are abroad in the earth, the inhabitants of the world learn righteousness," and that "There is a God who judgeth the earth."

In evidence of their frequent rejection of the order of Jesuits by all the states of Christendom (and by heathen



STREET IN A MEXICAN CITY.

nations as well) which found their presence intolerable to their peace and order, let the following list bear witness.

This society, founded by Ignatius Loyola, August 15, 1534, conditionally sanctioned by the bull of Pope Paul III., September 25, 1540, unconditionally approved by him in 1543, has had a most troubled existence, and has in some way succeeded in winning a vast amount of ill-will of both rulers and people.

For their crimes, intrigues, and conspiracies the Jesuits have been banished from various countries again and again, as will be seen by the following table, compiled from "A Short Sketch of the Jesuits," also from the "Encyclopædia of Chronology," by B. B. Woodward and William L. Cates, and from other trustworthy authorities.

JESUITS EXPELLED FROM

Saragossa	1555	England again	1581
La Palmierre	1558	England again	1584
Vienna	1566	England again	1585
Avignon	1570	Japan	1587
Antwerp, Portugal, etc.	1578	Hungary and Transylvania	1588
England	1579	Bordeaux	1589
The whole of France	1594	Russia again	1820
Holland	1596	Spain again	1820
Touron and Berne	1597	Brest (by the people)	1825
England again	1602	Rouen Cathedral (by the people)	1827
England again	1604	Belgium Schools	1828
Denmark, Venice, etc.	1606	France, eight colleges closed	1828
Venice again	1612	Great Britain and Ireland	1829
Amura, Japan	1613	France again	1830
Bohemia	1618	From entering Saxony	1830
Moravia	1619	Portugal	1834
Naples and Netherlands	1622	Spain again	1834
China and India	1623	Rheims (by the people)	1836
Turkey	1626	From entering Lucerne	1841
Abyssinia	1632	Lucerne again	1845
Malta	1634	France again	1845
Russia	1723	Switzerland	1847
Savoy	1724	Bavaria and Genoa	1848
Paraguay	1733	Papal States, by Pius IX., Sardinia, Vienna, Austria	1848
Portugal	Sept. 3, 1759	Several Italian States	1859
Prohibited in France	1762	Sicily again	1860
France again	1764	Spain again	1868
Spain, Colonies, Sicilies, and Naples	1767	Guatemala	1871
Parma and Malta	1768	Switzerland	1871
All Christendom, by bull of Clement XIV	July 21, 1773	German Empire	1872
Russia	1776	Mexico (by the Viceroy)	1833
France again	1804	Mexico (by Comonfort)	1856
Canton Grisons	1804	Mexico (by Congress)	1873
Naples again	1820	New Granada	since 1875
France again	1826	Venezuela	1875
Moscow, St. Petersburg, and Canton Soleure	1826	Argentine Republic	1875
Belgium	1818	Hungary	1876
		Brazil	1880
		France again	1880

The last report (1892) shows that there are 2,377 members of this order, 1,130 of them being in the United States, and a large portion of the remainder in England. These are the gentlemen, polite, plausible, and trained, the spies, the vassals, the sworn minions of a foreign despot, who, having been expelled from all Catholic countries again and again by popes, princes, and kings, both Catholic and Protestant, now swarm into England and America, and, under the protection which an open Bible gives to honest men, are proceeding to destroy the public schools, debauch the government, and work the mischief which has ever been their legitimate business.

The clearance which Mexico made of all monastic orders was so complete that I once asked a Mexican gentleman if it was really necessary to be thus thorough, and expel even the Sisters of Charity. He promptly replied that the nation so regarded it, adding:

"Do not mistake us. We are not opposed to religion as such; far from it. But we have learned by bitter experience that the ultimate object of these confraternities and sisterhoods is not religion. Religion is only a means for reaching the ends which they aim at. Their object in being here is to work for the subjugation of our people to a foreign despotism that has its seat at Rome. We have suffered so much from this source that we want no more of them."

Being in Mexico at the time of the final expulsion of the Jesuits (August, 1873), I naturally desired to witness the enforced departure of the last band, and so went to the railroad station to see them off. No demonstration was made save by a few of their devotees, who went on their knees occasionally to receive their parting benedictions. It looked rather theatrical and tiresome. On the morning after their departure there came out in the columns of *El Moniter Republicano*, one of the leading dailies of the City of Mexico, an article bearing the title "Adios, Jesu-

itas" — "Jesuits, Farewell!" It contained a fearful arraignment of the miseries which this order of foreigners had inflicted upon Mexico during the years when their baneful influence was intruded into her social and public life; how they had identified themselves remorselessly with the enemies of her freedom, and aided in sending some of her noblest to premature graves.

The gist of this article, and of others which were published at the same time, may be thus expressed: "Jesuits, Farewell! In this hour of your departure we have sympathy and compassion, but that sympathy and compassion are not for you. We reserve both for the people among whom you will now fix your homes, and with whose religious, social, and civil life you will endeavor to tamper, as you have tampered with ours, with similar results of misery and distress. Jesuits, farewell!" — *Rev. William Butler, D.D.*

Linares, N. L.

AUG. 9, 1897.

To people in the States, Mexico is far better known to-day than it was ten years ago. So many have come, and so many have written, that Mexico is likely to become a hackneyed theme.

Linares is an old-fashioned Mexican city, and we live in an equally old-fashioned Mexican house — by courtesy. There is room enough, but the owner is too poor to repair it; so we cannot open all the doors, for fear they will come off their hinges, and we are apprehensive that when the rain comes, and unfortunately it is very shy, our roofs may not be a perfect protection. *Per contra*, the walls are excessively thick, and the yard is paved in patches. Almost all the doorways would admit giants without their stooping. The windows are hospitable; no glass to hinder the dust.

Our chapel is a nice little place, but quite open to the same remark, and our lamps go out about as often as we finish a stanza of a hymn; but the glass is more missed in the doors than the windows. The latter are supplied with Venetian blinds. These are not so pervious to stones. We are sometimes quite favored with these.

REV. T. M. WESTRUP, D.D.

On the mission premises, in a small thatched house, lives the sexton, Rafael Arredondo. He is an old, worn-out man a little over sixty; used to do a good deal in the smuggling line years ago, when our poor despised dollars brought a premium in New York. Smuggling paid then; but now? He has been a Protestant for many years. I enjoy a talk with him, and his quaint ideas, as well as his prayers, except when he finds a difficulty with the amen.

We have two prayer-meetings a week; the Presbyterians come to us on Wednesdays, and we go to them on Thursdays. Other meetings we hold separate. There have been twelve baptisms since the beginning of June last, though not all at Linares. This church has received nine by baptism since January 1st.

The other church under my immediate care is at Montemorelos, forty miles by rail, but, having a sulky, I go that way sometimes. It has ninety members, three times as many as Linares. Besides, there are, perhaps, thirty more, calling themselves the Second Baptist Church. We have good meetings at Montemorelos. Baptist principles have been resolutely upheld there for twenty-eight years. That church has given men and means for the work. They built themselves a large chapel, aided a little by the Home Mission Society. The entire Barocio family, deservedly honored and respected by all, came to Jesus, and suffered for doing so, but are with us still, if we may count the members gone to heaven. Five Barocios preach the Gospel, and so do the husbands of three more. Three candidates are waiting for baptism at my hands.

Between Montemorelos and Monterey, or not far from the line, there are three little Baptist churches — Santa Rosa, Cadereita, and San Juan; and north of Monterey there are three more — Salinas, Sabinas, and Laredo. West of Laredo, at Colombia, there is another; Monterey has two, with 150 members, and out eastward, at Ebanos, another exists of forty members. South of us, the Southern Baptist Convention has four churches in this State. The neighboring State of Coahuila has as many Baptists, probably, as Nuevo León, and the remainder of the Republic about as many more. This has all been done in thirty-four years. For that space of time, there has been freedom to do this. No Baptist missionaries have been killed, but we have frequently been in peril; oftener and more so, perhaps, than we knew. Imprisoned, bullied, stoned, threatened, we have been, though personally I have had no such experience, though I have preached, I believe, over as wide a tract as any other missionary. I have baptized nearly 500 candidates, organized twenty Baptist churches, and preached, on an average, 150 sermons per year for the thirty-four years. We have built five church edifices, and have in contemplation two or three more, and the Southern Baptists have done better than that.

Generally, our members are intelligently with us; they would never go back to Rome.

Not less interesting is the result of the work done by the help of your Society. The schools have done great good, are doing great good; have been feeders of our Sunday schools and our churches. We are grateful for your help, and pray for your prosperity. Respectfully,

THOS. M. WESTRUP.

A Grave Omission.

A POPULAR encyclopedia of missions, in its history of missionary work in Mexico, makes no reference to the work done in that land by the American Baptist Home Mission Society. The most serious omission, amounting to a misstatement, if its silence concerning the beginnings of evangelical work in Mexico. Let it be remembered, therefore, that a Baptist preacher, Rev. James Hickey, went to Matamores in 1861, and was instrumental in the

organization of the first evangelical church in Mexico, at Monterey, in 1862, years before any other evangelical church sprang into existence. The American Baptist Home Mission Society has devoted attention to this field almost continuously since 1869, the church at Monterey being to-day one of the largest in the Republic. In six States and the Federal District cultivated by the Society there are eighteen churches, the Society's report for 1897 showing twenty-two laborers in Mexico.

The Temper of the West.

BRYCE, in the "American Commonwealth," has an interesting chapter on "The Temper of the West," from which we make a few extracts:

"Western America is one of the most interesting subjects of study the modern world has seen. There has been nothing in the past resembling its growth, and probably there will be nothing in the future. . . . Nature and Time seem to have conspired to make the development of the Mississippi basin and the Pacific slope the swiftest, easiest, completest achievement in the whole record of the civilizing progress of mankind since the founder of the Egyptian monarchy gathered the tribes of the Nile under one government.

"The West is the most American part of America; that is to say, the part where those features which distinguish America from Europe come out in strongest relief.

"In Eastern America there are still quiet spots. . . . In the West there are none. All is bustle, motion, and struggle, most so, of course, among the native Americans, yet even the immigrant from the secluded valleys of Thuringia, or the shores of some Norwegian fjord, learns the ways almost as readily as the tongue of the country, and is soon swept into the whirlpool.

"It is the most enterprising and unsettled Americans that come West; and when they have left their old haunts, broken their old ties, resigned the comforts and pleasures of their former homes, they are resolved to obtain the wealth and success for which they have come. They throw themselves into work with a feverish yet sustained intensity.

"All the passionate eagerness, all the strenuous effort of the Westerners, is directed toward the material development of the country. . . . Their imagination revels in these sights and signs of progress, and they gild their own struggles for fortune with the belief that they are missionaries of civilization and the instruments of Providence in the greatest work the world has ever seen. . . . Men seem to live in the future rather than in the present; not that they fail to work while it is called day, but that they see the country not merely as it is, but as it will be, twenty, fifty, a hundred years hence, when the seedlings shall have grown to forest trees.

"They remind you of the crowd which Vathek found in the halls of Eblis, each darting hither and thither with swift steps and unquiet mien, driven to and fro by a fire in the heart. Time seems too short for what they have to do, and result always to come short of their desire. One feels as if caught and whirled along in a foaming stream, chafing against its banks, such is the passion of these men to accomplish in their own lifetimes what in the past it took centuries to effect. . . .

"The unrestfulness, the passion for speculation, the feverish eagerness for quick and showy results, may so soak into the texture of the popular mind as to color it for centuries to come. These are the shadows which to the eye of the traveller seem to fall across the glowing landscape of the Great West."

The French.

MISSIONARY BROUILETTE reports from Marlboro, Mass., the conversion of a French Roman Catholic, the father of seven children. Missionary Tetreault, writing from Danielson, Conn., reports audiences of more than one hundred and fifty interested listeners. An entire family are among the recent converts. The French Roman Catholics in that vicinity are now very polite to the missionary, and are becoming much more accessible. Missionary J. C. Smith, writing from Salem, Mass., reports out-of-door audiences on Sunday afternoon of between three and four hundred, with an increasing attendance at the regular services.

Rev. J. N. Williams, Superintendent of Missions among the French of New England, has recently visited all the stations, and was very much impressed with the important character of the recent converts, among whom he finds many persons of superior intelligence, social standing, and financial ability.

The Choctaws and Chickasaws.

REV. J. S. MURROW, writing of the Choctaw and Chickasaw Association, which was organized at his mission house in Atoka, in 1872, and whose annual meeting was in August, says: "This body has a large number of full blood churches, and some white ones. The two races fraternize in the most cordial manner. The full blood preachers and laymen were largely in the majority, but they had all business transacted interpreted for the information and approval of their white brethren. Five full blood churches, organized the past year, were added. It was agreed that there shall be a more frequent interchange of pulpits between the Indian and white pastors. To give effect to this, a missionary was appointed who can speak both English and Choctaw, and he is instructed to interpret at these interchanges of visitations. This arrangement will do much good, and cultivate harmony.

"The contributions and pledges for mission work were liberal. The preaching, both Choctaw and English, was excellent, and the spiritual tone of the meeting very good. It was interesting often to hear the whites singing in English, and the Indians singing the same tune at the same time in Choctaw, both in good time and harmony. Prayers in English and Choctaw were frequent. All seemed to be of one mind and spirit, and that mind was Christ's. There was not a single jar or division, not a dissenting note."

OUR YOUNG PEOPLE

CONDUCTED BY ANNA SARGENT HUNT.

Our Girls.

MEXICO is as large as the United States east of the Mississippi. The length is 2,000 miles, average width, 400 miles. Every climate in the world may be experienced between the seashore, at Vera Cruz, and the capital. Mexico has a peculiar physical formation, rising by a succession of terraces from the low, sandy coasts to a vast table-land, from 4,000 to 8,000 feet above the sea. The snow-capped crests of volcanoes, from 12,000 to 17,000 feet high, tower above this plateau.

The *Interchange* tells us that "Mexico has justly been named the 'Land of Flowers,' the most striking characteristic being their deep, rich color; and the marvellous size the calla lilies (which grow wild by the roadside in many parts of Mexico), heliotropes, camelias, and poppies attain, arrests wondering attention. All these, with roses, immense pansies, and many other flowers, may be purchased every day in the year for a mere trifle. Choice flowers deck the edges of all the magnificent reservoirs in and around the cities, and the very habits and character of the people seem to be influenced by the abundance of flowers scattered everywhere over their fair land."

A teacher, writing from Saltillo, on an autumn morning, spoke of looking out upon waving banana-plants, roses, and masses of yellow chrysanthemums.

Over Land and Sea has this mention of a market-woman: "Dolores was up before daylight and filled her boat with fruits and vegetables, and in one end some of the lovely Mexican flowers. She put on her *rebozo* (long scarf) and *sombrero* (hat), and paddled swiftly down to the city to be in time for a good place in the market, which is held on the plaza before the great church. As she stands in the market she calls loudly, as do the other market-women, *pimientas* (peppers), *colifor* (cauliflower), *zanahorias* (carrots), *grosellas* (currants), *fresas* (strawberries). She is well repaid if she takes home a few *pesos* and *centavos*, which we call dollars and cents."

We cannot forget that there is much ignorance, poverty, and degradation in Mexico. But there is yet another side, and it is pleasant to read the description given by one likening Mexico to an Oriental country, and who thus speaks of those who might trace their lineage to the great Aztec and Toltec times:

"The courtesy and gentle manners of this grave, dark people, their sandalled feet, white garments, and bright wrappings as one meets them on the street; the low, flat-roofed houses, with their overhanging balconies, their arched ways and courts, their many fountains where the maidens gather to fill their water-jars, all speak of the East. The marvellous resemblance between this tropical world and the Orient is a constantly new surprise. For the outer world there is the blank wall, the grated window, the bolted door; inside, for the household, the sunny courtyard, gay with fountains and flowers, the large, open arches throwing grateful shadows over vast, cool rooms, the cordial family life with its treasures hidden from the prying eyes of the multitude. Street-criers calling their wares, fruit-sellers with great trays of luscious, unknown sweetness upon their heads, water-carriers with earthen jars slung across the backs of shaggy donkeys, the strange, soft, liquid tones of a foreign language — is it all near our own land and our own people? Is it not Damascus, or Syria, or Constantinople, with the muezzin ready to call to prayer from the gallery of the mosque, and the wandering venders crying through the narrow lanes, 'First blush of the hillsides, oh, strawberries!'"

Missionary work was begun in Mexico in 1859 by Miss Melinda Rankin, who sent laborers from her Seminary in Brownsville, Texas. A few years later she settled in Monterey, and worked faithfully until her health failed, in 1873. Twelve Christian denominations are now working in Mexico, and there are about 615 congregations there. Our Woman's Society supports teachers at Monterey and Santa Rosa, Mexico, and at Velarde, New Mexico. The Baptists have about forty churches.

Nothing but the Word of God, carried by Christian teachers, will convince the people of Mexico that they can be eternally saved without inflicting most terrible sufferings on themselves to secure the pardon of their sins. The priests show their great hatred for the Bible by seizing and burning it when they can, that they may keep their followers from leaving the Catholic faith. The mission gifts of our young people are helping very much in sending the Gospel story to the Mexicans. Missionary work in Mexico has never had a better friend among our Baptist women than in Mrs. Thomas Nickerson, of Newton Centre, for many years President of our Woman's Society.

Our Little Folks.

MANY times since that pleasant twilight hour two years ago when, in Miss Giles's room at Spelman, we heard the dear little girl from the Congo land sing in her own tongue, "Shall we gather at the river," have we wished our young folks could have a peep at her bright face, and now we find Flora, doll-carriage and all, looking out at us from the shade of the big tree. How we all unite to give her happy greeting, and to desire for her pleasant school days, and a future life of earnest Christian work.

Flora has learned to speak, read, and write English during the two years she has been at Spelman. The teachers say she is improving wonderfully in her studies, and that she is an earnest, thoughtful child. God does not seem to her to be very far off, and with simple faith she is always watching to see how she may find Him in everything around her. She is very industrious, being now busy in embroidering aprons to earn missionary money.

The following letter, sent by Miss Howard just as it left Flora's hand, will interest our readers. We think she would like to receive answers from some of our young people.

SPELMAN SEMINARY, Sept. 2, 1897.

MY DEAR MRS. HUNT: I am glad to write to you. I was brought to Lukunga from way up on the Congo River by Mr. Camp, who was a missionary. He used to stay on the ship *Henry Reed*. One day he saw me with the other state prisoners up there. The head man of the state gave me to him. I was sick and my feet had jiggers in them too, and I could not walk much. Mr. Camp took me in the steamer and brought me down to Stanley Pool. I staid with him until Mr. Morgan came from Lukunga and wanted me to come to be Mrs. Morgan's little girl, but Mrs. Morgan died, and Miss Howard was my dear mama. Then I staid with her all the time and got well. She took me to London. I had a very nice time there too, but it was cold. I went to Boston and we staid there a little while. I was six years old when I came here. My birthday comes in Dec. 12, I will be eight years old. I came here to learn about Jesus. I am going back to teach the little children about Christ and to be a missionary. I like to stay here very much. I am a Christian now. I was converted before the school closed. I am trying to be a good girl. Are you coming here to see us? Do the little children love Jesus and are they Christians too? I was in the second grade before the school closed. I will be in the third grade next term. I pray for those little children. I am well and I am working for my Saviour. I am doing some missionary work so when I go back I can teach the little children how to do those little things. I can teach them how to read the Bible. I hope that your children are good children and that they love Jesus too. I read the Bible every night and the book of Psalms.

Your loving friend,

FLORA ETHEL HOWARD.

A PRESBYTERIAN missionary writes: "Many of the Mexicans wear clothes made of originally white cloth, keeping the same suit on from one week's end to another, one month's end to another. The only change made at night is to wrap the rags a little closer about them, and drop down on a mat.

The babies, who have so many pretty things among you, often have absolutely nothing here, or only a calico apron or sack. The mothers do almost nothing to teach the children. How can they, when they know nothing themselves? There are few who can read. They do not laugh and play with their children, nor tell them stories, nor sing to them, and so the little ones grow up stupid, and with untrained minds.

One day I visited a sick man on our street. A baby there had just been fed by its mother and put into a hammock made of gunnysack, and hung from the corners by rope. The baby was not inclined to sleep, so when it cried the mother went and swung it vigorously, until she spanked it against the side of the house; then, with a final swing and thump against the wall, she left it, saying, "Now, you go to sleep." When children live in such homes, without tables, chairs, floor, or dishes, with such mothers, we think they are highly privileged to have a chance to be educated in a school taught by a nice Christian girl, where they learn about Jesus and the Bible, and, not least, to keep clean.

Be True.

LISTEN, my boy, I've a word for you,
And this is the word, "Be true! be true!"
At work or at play, in darkness or light,
Be true, be true, and stand for the right.

List, little girl, I've a word for you,
'Tis the very same, "Be true! be true!"
For truth is the sun, and falsehood the night;
Be true, little maid, and stand for the right.

—*Selected.*

"ISN'T it strange that you have *two* grandmas, and I haven't any," asked a bright-eyed girl long ago, as we were calling by name our own and the husband's grandmother, who were each about ninety years of age. And then, one day, while the children looked wonderingly into the faces of the aged ones, and their mothers listened with interest to the stories of other days, the feet of one dear old grandma grew very weary in life's journey, and her companion in our home circle was left to go on alone, until she had lived to be one hundred and two years old.

We thought you would like to see the picture of Grandma Robinson, who, on the twelfth day of August, went out of our sight into the presence of the King. It was taken as she sat one afternoon in her old-fashioned rocking-chair, while the rays of the setting sun streamed across her lap. You will see, hanging on the door behind her head, some of "Christ's words," which had been her comfort all her life, and which told her, when she came to die, how, having once gone to prepare a place for her, he had now come to take her to see how beautiful it was. Looking closely, you will notice on the floor beside her the corner of a box where she kept her patchwork pieces, and her work just as she dropped it when the picture was taken.

Perhaps you would like to know that, during the last years of her life, she put together one hundred and fifty quilts for a home for poor girls in which she took great interest. We have a very precious square on which she sewed one week before her death, in which is set her needle holding several stitches. She was anxious to finish the quilt of which this square was to be a part, so you will see that to the last the kind, old face before you belonged to one who was the children's friend. No one, perhaps, who reads these words will live to be as old as she, but we shall all live long enough to do some loving errands for Him who was the very best friend grandma ever had, and the only one who went with her all through her long life of over one hundred years.

At one time, if not when she died, she was the oldest King's Daughter in the country, and the little, shining silver cross meant just as much to grandma as to any of you who wear it so proudly because it tells the world you are trying to do some work for Him who gave His life for you.

Mission Band Lesson No. VI.

Mexico.

[The answers to these questions will be found on the page for Our Girls.]

I. How large is Mexico?

II. What can you tell about its natural features?

III. What has Mexico justly been called?

IV. What can you tell about its flowers, fruits, and vegetables?

V. In what respects is Mexico like an Eastern country?

VI. When was missionary work begun in Mexico, and by whom?

VII. Are Christians still laboring there, and have the Baptists a part in the work?

VIII. Is there much need of Gospel teaching?

IX. What hindrances are in the way of Christian workers?

X. Whose name should we always remember in connection with the work in Mexico?

A Collection for Mexico.

IT was first presented at a missionary meeting of our Young People's Society. We sent to the rooms for leaflets upon Mexico, and from these and the material in the Mexico number of the *Home Mission Monthly* made as bright and interesting a program as possible. The regular missionary collection, we felt, must not be devoted to this purpose, as it was asked that our gift to Mexico be over and above our regular gifts, so that was taken as usual; while the mite-boxes were placed conspicuously on the desk, and opportunity offered to any to put therein their pennies or nickels after the meeting. The boxes gained perceptibly in weight as the people dispersed. The next Sunday the teachers presented the subject to their classes, and the following Sabbath the boxes were taken to every class for contributions.

In the primary class the children had a second little talk for two minutes, and they enjoyed exceedingly putting their pennies into the box with their own hands. No one had forgotten it. One little fellow insisted on putting in five or six pennies that were evidently part of his Christmas store. One little six-year-old came to me the next Sunday, saying, "You did not come to our class with the box to-day, but I have brought a penny."

On the Sabbath following, for fear that some in the congregation might have missed the privilege, the pastor spoke of the matter, saying there would be given an opportunity after the service. So two of us stationed ourselves in the vestibule where every one in passing out must pass one of the boxes, and with our most enticing smiles inveigled pennies out of pockets.

We feel that at least one result was gained: that our people *know* about the girls' boarding school we expect to have in Mexico.

M. B. P.

Northampton, Mass.